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L E T T E R

T O

The People of LAURENCEKIRK,

On occasion of presenting the King's Charter, by which that village is erected into a free and independent BURGH OF BARONY.

To which are subjoined,

An abridgement of two Letters published by Sir Richard Cox, containing an account of the establishment and progress of industry in his village near Corke in Ireland;—the Guardian, N^o 9.;—and, The clause of erection of Laurencekirk into a Burgh of Barony,

*By Heavens, I had rather coin my heart,
And drop my blood for drachmas, than to wring
From the hard hands of peasants their vile trash
By any indirection.* SHAKESPEARE.

The perpetuity by generation is common to beasts; but memory, merit, and nable works, are proper to men. LORD BACON.

EDINBURGH:

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THE T. E. R.



ADVERTISEMENT.

IT will be obvious, that this Letter was at first intended only for the use of the village. — But as I found it necessary, even in that view, to print it, for easy communication to a great number of people; — as I did conceive a better opinion both of the composition and matter when finished, than I entertained in expectation, or, I fear, it will be found to deserve; as I do think, that the substance of it may tend to promote a spirit of Virtue, Industry, and Improvement in this country, and among all ranks of people; I resolved to show myself a good citizen, at the hazard of being ridiculed as a bad author, — and to make a publication at large.

In ancient and heroic days, persons of the highest ambition aspired at a character of being the founders of societies and cities. — I have produced an elegant proof of this in a quotation from Virgil; and it

is finely illustrated in a story related by Plutarch (I think) of Themistocles: — A man of quality in ancient Greece, who seems to have possessed a modern taste of distinction and pleasure, asked Themistocles, If he could play on the lute? — No, said he, I cannot; but I can raise a small village to be a flourishing city.

The public utility of industrious villages is known and experienced in all parts of the world at this day. — The many advantages which arise from them to the private property of their patrons, is sufficiently evident, and demonstrated in a very agreeable manner by Sir Richard Cox, in a pamphlet, of which extracts and an abridgement are annexed. — I would have republished the pamphlet at large, but the truth is, I could find no copy of it. — The abridgement I made some years ago, when it was very scarce, and I borrowed one from a friend for that very purpose, and for my private use. — The advantages, public and private, of manufacturing-villages, are well known in Scotland. — They produce our best men for public service in times of war, and for all the occupations of industry in times of peace.

peace.——Holland, in proportion to its territory, is undoubtedly the most populous, rich, and industrious country in the world.—Holland abounds with independent villages or burghs.—There is a small book written in French, by one Jenison, which gives an accurate account of those burghs.—They are immensely numerous, are established under various and curious forms of government, and have jurisdictions exactly similar to our Independent Burghs of Barony.—The branches of industry most proper for such villages, must necessarily vary according to their various situations and circumstances.—Sir Richard Cox, from local considerations, preferred the linen manufactory.—Perhaps if he had lived to see the glorious period of a free trade in Ireland, he would have altered his plan.—In this country I have ever considered the general question, Whether we ought to encourage the Woollen or Linen Manufactures? as very improper.—It is clear we ought to cultivate both; and, according to different situations, the one or the other is the properest staple for our industrious towns or villages.

Without

Without affected modesty, I will freely declare, that, in my own opinion, the chief merit of my share of this publication lies in the good design, and in the excellent quotations which it contains; but I will not hesitate to assert, that the abridgement of Sir Richard Cox's pamphlet, makes the whole a valuable object for the public attention, as I believe that admirable performance has been very much overlooked, or little known in this country, though the example and precepts it exhibits, may, in my opinion, be of the utmost importance to us.— Shall I flatter myself, that his example, and his manly, sensible philosophy, may kindle the true patriot fire in some congenial souls among our great and wealthy men;— that it may produce a glorious emulation to excel, in the justest and best taste of distinction and pre-eminence?— We have rich men who spend a great part of their lives and revenues in stately obscurity at London,—or in the building of magnificent houses,—or in high entertainments and daily feasts,—with retinues and rabbles of servants, and other dissipations and vanities at home.— We have not a few, who employ

ploy their lives in anxious accumulation of superfluous fortune, which (by the prevailing fashions and manners of our times) is more likely to occasion the extinction than the aggrandisement of families. — One design of this publication is, to point out worthier objects, and a better example. — I have not so desperate an opinion of our people of rank and fortune, as to think that the true greatness of this Gentleman's character, and the excellence of his system, will raise in none of them a desire of imitation. — I know several wealthy persons, some of them intimately, who have happily and wisely united private œconomy with public spirit, and have already made considerable progress in the paths of this worthy Gentleman. — May I hope, that his lessons, and his example, will incite them to exertions still greater; — and that others who have not hitherto entertained a thought of such designs, may be caught with the good fame, solid advantage, and true pleasure, which are presented to their view in this pamphlet? — I do believe, that the latent virtues of men in high life are often buried and lost by the influence of fashionable habits

habits, and company, in which they are bred, and by the want of seasonable instruction, and good example, to direct them in a noble and worthy course of life.—Sir Richard himself confesses, that he never thought of the erection of an industrious village, or the improvements of his estate, till he happened to read in the 9th Guardian a captivating description of such improvements by a Gentleman of sense and public spirit.—And he fairly owns his original giddy error, in attempting to raise his village without honest arts or industry, by bringing the fashionable diversions of horse-races, and a resort of gay company among them.—I am the more persuaded, that this publication may be seasonable, and even efficacious, when I reflect with pleasure, that some of our men of the highest rank and fortune do at this day discover a great degree of that public spirit, true ambition, and taste, which Sir Richard so warmly recommends, and the advantage as well as pleasure of which he so clearly demonstrates.—Persons who dislike my sentiments with regard to Entails, are certainly at full liberty to reject or confute them; but

I

I hope they will be liberal enough not to take offence at any difference of opinion, and give fair quarter to my other sentiments or expressions which they may relish better.—For my own part, I have long thought, (and this opinion is now too rooted to be moved), that absolute, and what we call strict Entails, established by the settlement of one living man, to limit the use and succession of land-property for all generations to come, are neither natural, rational, nor expedient.—And I do not know that Entails to this extent have the sanction of law in any country, except in Scotland.

I have also subjoined N^o 9. of the Guardian, which is an agreeable paper; and becomes memorable, in my opinion, by being the occasion of Sir Richard Cox's reformation and improvements.

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LETTER

TO

The People of LAURENCEKIRK.

AN obstacle unforeseen and singular, but of no consequence, being removed, I have the pleasure to inform you, that by the justice and honour of the Court of Exchequer, and his Majesty's gracious confirmation of their report, your state as a community, and legal incorporation, is established, and your village of Laurencekirk is now erected into an independent burgh of barony.

THERE is, I believe, in the breasts of all men who have any measure of generosity or public spirit, a natural wish to acquire

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Good

GOOD FAME, not only during life, but also in the memory of succeeding generations. — And (though it may appear fantastical to many) I will avow this kind of ambition; which is not solely confined to the ranks of high and public life, to the characters of heroes, statesmen, and orators, but extends with equal justice to all private persons who leave good monuments of lasting beneficence to any society of mankind. — This ambition I feel in regard to you as its object; — and I confess, that it would be a dear consolation in my latest moments, if I had any ground to hope, that two lines of Virgil might be inscribed without much impropriety on my grave-stone :

“Vixi, et quem dederat cursum Fortuna peregi :

“Urbem præclaram statui ; mea mœnia vidi.”

You will excuse me for one Latin quotation. — The minister or schoolmaster can explain it. — It implies the hearty satisfaction of one, who, in the end of life, reflects (with hopes of good fame) that he has been the founder of a flourishing community.

The

The following observations arise, without much study or order, from the feelings of my heart; and are sincerely intended for your good.——I once purposed to have delivered my sentiments and advices to you in a speech at a convention of the villagers, on the occasion of producing and presenting your charter.—But, on due reflection, I thought this method would have too much the appearance of formality and ostentation; I therefore resolved to communicate my thoughts in this mode of an epistle, to all the worthy inhabitants of the newly-erected village.——I must again avow my pride in the expectation that you will preserve this testimony of my affection in your families, that you will practise the lessons it contains; and if you do so, without a spirit of prophecy, but on grounds of solid reason, I foresee, and foretell, that you will become a people numerous, eminent, and happy.—Under this prepossession I feel a pleasing enthusiasm, and a higher, I think a juster, satisfaction of mind, than I could enjoy, if, in the character of one of the greatest Lords in Scotland, I had, with all the formal and solemn aids of lawyers,

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writers,

writers, and pock-bearers, just set my subscription to a vast ENTAIL, though I were absolutely certain of legitimate and undegenerate heirs, who, if we may judge by fact and observation, would probably, and in general, be at least as useful and happy in the circumstances of a more free and moderate fortune.

Your prosperity and reputation (the objects of my ambition) depend on two material points : — *First*, Upon wise and practicable rules and regulations for the good government of your community : — With regard to this, you will observe, that your charter impowers you to make by-laws ; — in the framing of which I shall, in due time, offer my best advice and assistance : — *2dly*, and chiefly, Your prosperity and reputation depend on the integrity, industry, and spirit of the inhabitants. — To the last branch I am to confine my observations and admonitions in this letter.

By your constitution as a free and independent burgh of barony, you enjoy the useful and desirable power of electing from time to time your own MAGISTRATES. — And they have a jurisdiction sufficient
for

for the purposes of justice, peace, and good order, within your own territory. — You have indeed no political capacity or title to share in the election of our representatives in parliament. — This is the privilege of royal boroughs, and, in my opinion, the single right they have which is not implied in the erection of an independent burgh of barony. — In truth, this is a sort of privilege not to be envied. — It certainly is too often the source of disorders and destructive corruption of manners among the people, especially of our smaller burghs: and experience, the best guide to truth, proves, that our communities thrive best without it; for, in general, those communities, both in England and Scotland, which are from small beginnings in the best train of advancement in useful arts, and consequential prosperity, are endowed with no such political capacity; — and have no exclusive incorporation, which has been another baneful obstacle to the progress of industry, though originally intended as an encouragement, and perhaps conducive to the first introduction of arts.

Altho' these political powers are found insufficient

sufficient to answer the purposes, and often subversive of the advantage, for which they were intended; yet there is a power of infallible efficacy to make societies happy and flourishing;—a power not derived from the grants or charters of kings, but conferred on mankind by God and Nature:—I mean the power of VIRTUE and HONESTY.——It is a simple but certain truth, That this power, in proportion as it is duly exerted, and firmly persevered in, will render your individuals happy, and your community considerable.——It is a sacred text, and a certain truth, “*That Virtue exalteth a people;*” — and the wretched experience of this age, and of this year, (memorable for public absurdities), produces a convincing proof, that Vice, and its inseparable companion Folly, may disgrace and debase the greatest communities in the world.——Here let me press upon you a short but highly important lesson to a newly-erected community.——You are now in the infant and innocent state of your society:—be careful to keep corruption of manners at a distance; for there is no instance that a corrupted people have returned to a state of innocence and virtue.

virtue.—This I am afraid is a kind of eternal damnation.—Much, very much, depends on your conduct and manners at the beginning of this institution and establishment.—Your early practice will be a sure presage of your future fortunes;—and, in this view, I recommend to your serious attention the golden maxim of a wise and ancient philosopher,—“ Make
“ choice of the best plan of life;—perse-
“ vere in it;—and custom will soon ren-
“ der it the most agreeable.”

But what is VIRTUE?—This, tho’ the most important of all questions, admits of the easiest solution.—It is not a point on which doctors differ, and on which the learned may puzzle the world with nice speculation, and endless controversy.—I shall give you, from the works of Berkeley, Bishop of Cloyne, who was one of the worthiest men, and the best writers, in my opinion, of this age, an excellent solution of the question.—“ It is,” says he, “ obvious to all:—it requires no great
“ judgement, learning, or study, to dis-
“ cern it.—God hath imprinted a sense
“ and clear perception of it in the minds
“ of all mankind, and an admiration of
“ it

“ it even in those who practise it not.” —
 “ This is that Wisdom which (as Solomon
 “ says) crieth in the streets.—In one word,
 “ it is to act by the dictates of Reason,
 “ and the precepts of Religion, in oppo-
 “ sition to our prejudices, passions, and
 “ the fashions of the world.—It is hardly
 “ possible that a virtuous man can be in
 “ want of the necessaries and comforts of
 “ life; and no affluence can make the pro-
 “ fligate man happy.”

Every man may try these maxims by the surest test of truth, his experience, and observation of the world.—He will find in fact, that in proportion as men are virtuous, (which implies a proper measure of sense and prudence), they are prosperous and happy in the various courses of human life.—Be therefore virtuous, and you will become as rich as wise men in your several stations of life can desire to be, and as happy as human nature is capable of being.

I cannot forbear dwelling a little upon, and returning again to, this important matter.—The proposition truly admits of a moral demonstration, That men are not happy by rank and fortune, but, with-
 out

out any other distinction, in proportion to the degrees of natural wisdom, and practised virtue. — For your encouragement, I will apply this observation to your condition of life, and assert, with most clear conviction, grounded not only on principles of reason, but on the experience of fact, that an industrious tradesman in a village is by as many degrees a happier man than his landlord, as he is a more virtuous man.

“Heaven,” says Berkeley, “has not left it in the power of Fortune to distribute the best blessings of life. Heaven has fixed it as an unalterable law, that Virtue and Happiness are inseparable, and no circumstances of Fortune can divide them.”

On the other hand, it is equally a fixed law in Nature, that VICE and MISERY are inseparably joined. — It is obvious to every one, that nothing can render human nature more base, despicable, and wretched, than Vice and Poverty. — Yet, even for the consolation of these hapless mortals, I can venture to assure them, that Vice and Wealth are nothing better. — There is a wonderful sympathy between them, and

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they

they will bear an exact comparison: as their manners are much the same, so is their fate.—The poor profligate is feeble, and sick, for want of regular or sufficient subsistence; — the opulent, by excess, and abuse of superfluity.—The poor drone is meagre, pale, and ragged; — the rich one, overgrown, bloated, and slovenly.—In their lives they are equally nauseous, despised, and unhappy; — and their end is generally untimely and miserable.

It is no wonder that rank and fortune should not have strength to resist the malignant power and influence of Vice.—It makes a far greater sacrifice when it gets an ascendant over parts and genius.—I have known fatal instances of this,—That men of the brightest parts have been undone by it.—I have seen them reduced to penury and contempt by a course of profligate habits; — and I have known men of very ordinary talents, and even weak understanding, who, by the habits and character of a virtuous life, have become very happy and respectable in the world.

In every growing society, especially if strangers are encouraged to settle, bad men, as well as good, will arise, or find admission.

tion. — You have already had some experience of this ; — and I know it has been an observation among you, that the ill example of such men has a dangerous tendency to corrupt the manners of the virtuous. — But you ought to consider, that no industrious community can be well advanced where strangers are excluded, or even discouraged. — If good men, they are the most valuable acquisition to your society ; — if bad, they cannot long subsist among you : and their example ought not to seduce ; for the visible miseries of vice are the strongest incitements to virtue. — The wise and virtuous Spartans, who rose from a small village to be the most illustrious state in the ancient world, adopted this principle, and were in use, when their slaves were drunk, to expose them to the derision of their children, that they might learn early to shun so vile and contemptible a vice.

After all, these general characters of Virtue and Vice are not precisely applicable to the individuals of mankind. — There is no such thing as either absolute perfection or depravity in human nature. — There is a strange diversity and mixture of Vice

and Virtue, Wisdom and Folly, in the natural compositions and formed characters of men;—and still these characters are changeable. —The profligate may reform, and the virtuous man may be corrupted.—By fits the wise man may play the fool, and the fool may act a wise part. —Nevertheless this truth stands unalterable, That men are prosperous or unhappy, in proportion to the various degrees of Virtue or Vice prevailing in the total course of their lives. —In real life, there is a kind of intermediate character between Virtue and Vice;—a flat mediocrity, which perhaps abounds more in the world than either. —These men are just in their dealings, diligent in their vocations, and regular in their conduct;—yet they cherish not those gracious affections which form the characters of Virtue;—the public-spirited citizen, the bountiful master, the tender father, or chief of a family;—the obliging friend,—the charitable or generous man,—the kind and obliging neighbour, &c. —It is true, that although they shine not in those graces of Virtue, they are not branded with any scandalous vices. —They are a numerous

merous class of mankind in all ranks.—
As they are generally serious, dull men,
and always selfish, they thrive, and make
money, without knowing any real use of
it; and without any intention of public
good, are, after all, useful drudges in so-
ciety.—One of our poets has described them
admirably :

“ Who want, whilst through blank life they dream
“ along,

“ Sense to be right, and Passion to be wrong.”

YOUNG.

HAVING thus enlarged on the argument
of Virtue in general, I shall remark with
more brevity on some particular virtues
which are peculiarly adapted to your situa-
tion and condition in the world.

A due care and wise management in the
EDUCATION OF YOUR CHILDREN is of
equal moment to the prosperity of your
private families, and the good of the com-
munity : — “ Train up a child,” says the
Wise Man, “ in the way that he should
“ go, and when he is old he will not de-
“ part from it.” — Unreasonable indul-
gence is a prevailing error in the education
of children among our people : — “ He
“ that

“ that spareth the rod, hateth the child.”

——When he is perverse and peevish, you very commonly caress him, and give him something he likes to put him in good humour; — that is, you reward and encourage the ill temper and obstinacy which you ought to correct. —— Bad men grow up from bad children; — and if you would form your son to be a temperate, good-natured, honest, industrious man, (perhaps the best character of the human race), you must take some pains on his education; — you must make use of rational arts, of little rewards and punishments, to fashion him in that character from his earliest infancy.

I give you, from Mr Locke, who is our best writer on the subject of education, the following excellent lesson and observation.

“ Gradually instill in them that great
 “ principle of virtue and worth, viz. to
 “ deny themselves their own desires, and
 “ purely follow what Reason dictates as
 “ best, though the appetite should lean
 “ the other way. — We frequently see
 “ parents, by humouring them when little,
 “ corrupt the principles of virtue in their
 “ children,

“ children, and wonder afterwards to taste
 “ the bitter waters, when they themselves
 “ have poisoned the fountain. — Why
 “ should we think it strange, that he who
 “ has been accustomed to have his will in
 “ every thing when he was in coats, should
 “ desire it, and contend for it, when he is
 “ in breeches ?”

There is, however, a proper judgement
 and discretion in the discipline of children,
 as in all other things. — Moderation must
 be duly observed. — Harsh and discoura-
 ging severity is perhaps a worse extreme
 than immoderate indulgence ; and the pa-
 rent should study, as far as possible, to
 convince his child, that correction pro-
 ceeds not from any passion or resentment,
 but from wisdom, and motives of true af-
 fection. — Indeed corporal chastisement
 should never be inflicted, till plain reason-
 ing, and tender persuasion, followed by
 threats of punishment, have failed in their
 effect. — And these will generally prevail
 on ingenuous and good natural disposi-
 tions. — Perverse and stubborn disposi-
 tions must be corrected by harder disci-
 pline. — A father, in one of the old poet Ben
 Johnson's plays, expresses this modera-
 tion,

tion, which in general is the best practice, with great propriety and good sense.

- “ There is a way of winning more by love,
- “ And urging of the modesty, than fear ;
- “ Force works on servile natures,
- “ He that's compell'd to goodness, may be good ;
- “ But it's but for that fit, where he that's drawn
- “ By softness and example, gets a habit.”

There is another unhappy error in the common practice of our country-education, and that is, that you do not begin early enough to give your children lessons and habits of INDUSTRY.—Your boys and girls, till they are at least seven or eight years old, are for most part in a mere state of idleness, and do nothing but play and ramble about, or begin to waste time at the grammar-school in the rudiments of Latin, whether they discover a genius for literature (which is early and easily discernible) or not.—You should exercise your invention and ingenuity to find early employments for them.—There is nothing more material to their welfare and success through the stages of life.—In all countries distinguished for industry, particularly in Holland and England, the children

children are very early set to some easy work or other. — In Aberdeenshire (where I think the people in general have the best habits of temperance and industry of any in Scotland) I have seen children taught to weave the stocking very alertly at five years old. — The first thing you commonly set your children to, is what I must call an idle occupation; — the herding of cattle; — often but a single cow. — The child has little else to do but to saunter and look about him. — He grows excessively weary, and discovers it by the most natural symptoms. — I seldom pass one of them at any advanced time of the day, but he crawls to me, and asks, “What o’clock is it?” — A plain and significant expression of their impatience and weariness. — In Aberdeenshire, where they are employed at the stocking while they attend the cattle, they discover no such impatience. — The child’s natural bent to some art or occupation with his hands, discovers itself very early, and solicits your aid to save him from the oppression of idleness. — You commonly see him, while the cattle feed around, employed in erecting some fanciful little building of
C
stone,

stone, wood, or earth,—or in undoing it again by turns,—or in digging the earth,—or making with his knife some simple imitation of mechanical work on a bit of wood.—These simple facts prove a most useful lesson, That industry is naturally an amusement, and that idleness is naturally a vexation.—Indeed it is verified by the observation of human life in all its stations and stages, that no labour is so tiresome and tedious as idleness.—The wise son of Sirach says, “That idleness teacheth many vices;”—and the sooner you remove this seducer from your children, the better.—I therefore hope you will also correct this error in the common method of bringing up your children, and be at pains to teach them early some easy manual employment;—which will be good for them, and profitable for yourselves.—I know none that is better or easier than stocking-knitting.

HONESTY is a most material ingredient in the general character of virtue;—it is the crown of glory to citizens of every rank;—it is the source of credit, wealth, and esteem.—Providence has ordered the state of human affairs with a wisdom and rectitude, that it is impossible for any man

to

to thrive in business, or the various traffics in the world, without the character and practice of honesty.—A sly rogue may catch occasional advantages,—but he can have no permanent prosperity.—As soon as he is detected, or even justly suspected, his reputation is lost.—He is distrusted, abandoned, and undone.—The proverbial saying is equally significant and manifestly just, “That honesty is the best policy.”—Every man of sound sense will clearly see, that it is his interest to be uniformly honest, although his inclination had a different bent.—Without honesty men cannot live with a quiet mind, with credit or safety in the world.—Blessed are the men,—happy in themselves, and highly valuable to society, who are steadily honest, both by natural temper and by the force of reason.—They never fail to be distinguished and honoured in all the spheres of life.—If there are men incorrigibly and by natural disposition dishonest, they are equally accursed in themselves and noxious to society.—I know no such characters among you, though I have the real pleasure to be intimately acquainted with every one of you ; and I shall cer-

tainly continue to cultivate that acquaintance, I hope with constant and increasing satisfaction, as long as I live.——I cannot help observing, that persons of property in general, experience not as they ought the pleasure and benefit of this friendly intercourse with their tenants and people.——They know not, that the joy of encouraging their merit, and aiding their industry, is greater and juster than all the fashionable amusements put together.——They know not, as I do, that many of those people have at least as much virtue, knowledge, natural sagacity, and entertaining conversation, as many of our own equals or companions.

SOBRIETY cannot so properly be termed a virtue, as the abstinence from a destructive vice,—irregularity, or excess in drinking.——The liquors of nature, water, milk, and the unfermented juices of ripe fruits, would certainly and effectually answer all the gracious purposes of Nature, to refresh and nourish mankind.——The liquors of Art are those which are produced by brewing, fermentation, and distilling: Arts fatal to mankind; and, by their common abuse, productive of numberless mischiefs.

chiefs.—The greatest principle of human wisdom is, to study nature, and to observe in our manners a rational and practicable conformity to it.—No doubt God has endued us with powers of reason and invention, by which we are enabled to improve on the simple state of Nature, to vary and increase her stores for our own use, and even for our pleasures.—

I do not hold, that, because in a state of Nature men have neither cloathing nor houses, we should therefore go naked, or herd in the woods and fields;—but I do hold, that the less we indulge ourselves in such invented conveniencies or luxuries of Art, it will be so much the better for us.

—It is a certain fact, that in proportion as our occupations and manners of life are hardy and natural, our health, spirits, and vigour are greater, if not impaired by other irregularities, or deviations from Nature.—I do not assert, that men should taste no drink except the liquors of Nature;—but I do assert, that the artificial liquors ought to be used very abstemiously, and temperately; that the practice of using them commonly is destructive; and that it would be a great reformation in the world,

world, or in the lives of individual men, if these liquors were only to be used occasionally, and as various cordials to languid or declining Nature: and I will venture to pronounce, that whoever adopts this rule, simple as it is, will find the blessed effects of it in the prosperity, felicity, and duration of life. — Our worthy friend and good neighbour Lord Monboddo (who is a true philosopher in his mind and manners) has many excellent maxims to this purpose. — One of them I will adopt in this place: — “ That besides the practice of
 “ habitual temperance and exercise, we
 “ should often *restore ourselves to our natural*
 “ *state*, by abstinence from all artificial diet,
 “ and by the hardy and natural practice of
 “ plunging our naked bodies into cold water,
 “ or exposing them in the open air.” —

Sobriety is peculiarly essential to the character of a virtuous tradesman or burgher.

— FRUGALITY, or a regular domestic management, is one of the virtues indispensable to men in this station of life; but it cannot be practised without Sobriety.

— How is it possible that a man can act and manage his affairs with prudence and œconomy, who is frequently deprived of his

his reason, who is indeed deprived of his senses altogether at times, and is in a gradual but certain progress to a settled stupefaction? — How is it possible that a tradesman can keep his credit, and make an honest and comfortable provision for the support of his family, who wastes his gains in riot? — Remember the words of St Paul, and think seriously of them, “ That
 “ if any man provide not for his own
 “ house, he hath denied the faith, and is
 “ worse than an infidel.”

GOOD NEIGHBOURHOOD is a most material part in the character of a worthy citizen. — An ill-tempered, contentious, or litigious man, must be unhappy in himself, and is a pest to society. — A man of this cast, tho’ otherwise endued with good qualities, can hardly thrive. — Men avoid to have dealings with him, or deal with him on harder terms, and with more reserve and distrust, than is consistent with any beneficial commerce in the world.

— A frank, liberal, pliable man, who at the same time is not facile or inconsiderate, carries on business with many advantages. — People wish to deal with him.

— He either avoids disputes, or else his
 good=

good-humour, and fair peaceable character, makes it an easy task to compromise differences, which often end in the ruin of contentious and obstinate men, and never fail to vex them through all the periods of life. — I have had much occasion, in my sphere, to observe and regret the mischiefs of ill neighbourhood, and litigious humour, to people in your condition. — Lords and great folks may contend at law, for their own amusement, or to vex one another ; — but it is a serious affair to men whose fortunes depend on assiduous industry and good management. — I must therefore earnestly admonish you to good neighbourhood. — It is highly for the interest of your families, for your own credit, and the good of the community, that you avoid contention and little law-pleas, by all possible means. — Self-conceit, and a stiff opinion in both parties that they are in the right, is generally the source of this sort of controversy, which is often inflamed by pettyfoggers of the law, who are equally ignorant and mercenary, though they assume great airs of sufficiency, and professions of kindness and good meaning,

meaning. — Beware of these harpies, and seek the advice of honest gentlemen, or other neighbours of known reputation, as intelligent men and peace-makers. —

There is a very vulgar and a very vile character of this sort of ill-humour, and litigious temper, not uncommon in the country, and emphatically described in the proverbial expression, of one “ who will “ not part with an inch of his will for “ a span of his thrift.” — Believe me this is a very foolish character. — A wise man (to use another significant and proverbial expression) will, on proper occasions, *rather flatter than fight*. — He will even rather yield his pretensions than engage in costly dispute for trifles, and he will part with twenty spans of his will, rather than with half an inch of his thrift.

—— But when a man knows he is in the right, should he yield it, and submit to oppression, even in a trifle? — You do not consider, that your own opinion of what is right, or your own knowledge of what is truth, can be no rule to the judge; who must determine upon evidence; but evidence is often insufficient or doubtful, and sometimes false, so that a judge may de-

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termine

termine righteously, though contrary not only to your opinion of right, but even to your knowledge of the truth. — And from this circumstance in the nature of transactions among mankind, rather than from any depravity or general incapacity of judges, the common and proverbial derision of the *glorious uncertainty of the law* arises: — A cause very obvious when explained, tho' not commonly adverted to. — There is indeed another and similar cause of this uncertainty, which arises from the inability of many writers to express the true meaning of parties, by plain, proper, and unambiguous words, in their written deeds and contracts, which occasions many doubtful law-pleas: — and how is it possible to determine with certainty the meaning of expressions which are dark and confused? — Notwithstanding these disadvantages, the man of peaceable temper can easily avoid both impositions and law-pleas, by dealing considerately; and especially by shunning, as much as possible, all intercourse in business with men of litigious character.

There is another excellent quality in the composition of a good citizen, which is of kin

kin to this peaceable disposition, and mildness of temper, and which I must earnestly recommend to you all, it is a kind and civil MANNER OF BEHAVIOUR on all occasions. — This courtesy of behaviour contributes greatly to prevent breaches among neighbours, and to acquire a good reputation among strangers. — It is very material to train up your children from their earliest youth, to the habit of good manners; which has no mystery in it. — It requires no genteel or costly education. — It consists simply of a kind and obliging manner in speaking, and a civil address in behaviour, without affectation or flattery; and I have known many tradesmen and shopkeepers possess it with a more natural ease and propriety than their superiors in the ranks of the world, although they perhaps had been taught at great charge by a Gallini to walk and dance. — This character of civility and good manners has a greater effect in the success of life and business than is commonly imagined. — It catches the foibles of mankind, as well as their good affections; — and the civilest tradesman (if there is no other material difference)

difference) is sure to engage the best and the greatest number of customers.

CHARITY is a great moral and Christian virtue. — Compassion for the distresses and wants of our fellow-creatures is natural to man, and therefore is termed HUMANITY. — The exercise of this compassion, by granting relief to unfortunate persons in want and affliction, is charity. — It is the duty of a good citizen to be charitable, according to his ability; but he ought always to consider, that the unfortunate are the proper objects of it. — The earnings of honest industry are ill applied to relieve or support the idle and profligate, although they are poor. — You relieve them from the practice of useful labour, not from the miseries of unavoidable want, which is the only proper object of charity. — In our country, industrious people should be the more cautious, and even sparing, in private charities, and the more liberal when they go to church, if they are satisfied, (and they must have opportunities to know), that the minister and kirk-session of their parish are considerate and judicious in applying the public contributions. — These voluntary collections
of

of charity at the kirk-doors is a laudable institution in Scotland, in many respects preferable to the poor's rates in England; and I believe, that a very proper and regular distribution is generally made of this charity, as the ministers and elders are both well qualified and disposed to distinguish the objects of it, and bestow it in the best manner.

Schemes to prevent poverty by promoting industry, are much wiser and better than plans of any kind to raise funds for provision of the poor without distinction.

—We know by experience and observation, that indigence commonly arises from idleness, or vice, and funds to support the poor turn out in fact to be funds for the encouragement of sloth and profligacy.

—I am well informed, that, in the town of Stirling, there are ancient charitable foundations which now produce a revenue to the extent of L. 2000 *per annum*; and that this revenue, tho' fairly distributed, does no good, serving only for pensions to idle burghesses, who trust to it, and neglect their occupations.—Had the well-meaning donors settled those funds on any proper plan for the support and encouragement of useful arts and industry, the wealth of that place

place would have greatly increased, the number of poor would have been diminished, industry would have flourished, and at this day Stirling might have been one of the most illustrious towns in Britain.—I never heard of an example but one of wisdom and beneficence united in the plan of a charitable foundation.—A wealthy and a worthy man in Barbadoes, about a century ago, founded an academy for useful arts, with endowments for the support of masters, education of scholars, and the distribution of premiums.—The academy subsists at this day, and has greatly contributed to the prosperity and reputation of that island.—I here give you some extracts from Lord Kames's writings on this subject, as his observations appear to me to be equally ingenious and judicious.

“ Most things thrive by encouragement,
 “ and idleness above all.—The most pro-
 “ fligate are the most impudent, and the
 “ most expert at feigning distress. If beg-
 “ ging be indulged to any, all will rush
 “ into the public.—Idlers are fond of that
 “ wandering indolent sort of life; and
 “ there is no temptation to idleness more
 “ successful

“ successful than liberty to beg. No man
 “ esteems it a duty to relieve the idle and
 “ profligate ; — and it is wisely ordered
 “ by Providence, that charity should in e-
 “ very respect be voluntary, to prevent
 “ the idle and profligate from depending
 “ on it for support. — In England a parish
 “ is taxed in proportion to the number
 “ of poor, and every person who chuses
 “ to be idle, is intitled to maintenance. —
 “ Vain is every attempt to abolish the na-
 “ tural law of charity, and put in its place
 “ a legal establishment for provision to the
 “ poor. — I declare resolutely against taxes
 “ for the poor ; but if there must be such
 “ a tax, I know of none less subversive of
 “ industry and morals, than that esta-
 “ blished in Scotland, obliging the land-
 “ holders to meet at stated times in every
 “ parish to provide a fund for the poor,
 “ but leaving the objects of their charity,
 “ and the measure, to their own humani-
 “ ty and discretion.”

I have offered these observations and au-
 thorities on the subject of public charities,
 with this view, which I do not chuse to
 conceal, nor leave without explanation,
 that if in future times any of our inhabi-
 tants

tants should, like others in various communities of Scotland, be disposed to destine any share of their wealth for public purposes, as an honourable monument of their name and memory, they may be induced to follow the example of the worthy citizen of Barbadoes, and rather chuse to found seminaries of useful arts, premiums for industry, and pensions for the education of industrious children, than hospitals for provision of the poor; as it is clear, that the first tends to prevent poverty and vice, by promoting industry; and the last tends rather to promote poverty and vice, by encouraging idleness and sloth.

Affection and love to the society in which we are born and bred, or, as I may call it, our native community, or to the community with which we are incorporated by choice and settlement, is a virtue which always possesses and warms the heart of a good citizen. This is one of the most amiable parts of worthy characters in society, and it is a truly honourable character. — Let us love our community, and our country; but let us be careful to avoid the mean insult and ungenerous partiality, which, from parliament-
men

men to the populace, have of late too much prevailed over weak or wrong heads in a neighbouring kingdom.

Titles of honour ought to be distinctions of public virtue, but they are sometimes conferred by princes on undeserving favourites, and they are rarely transmitted to a race of deserving heirs. — True honour is personal; — it is self-created; — its patent is the estimation of societies for public merit and service.

“ The nobleman is he whose noble mind

Is fill'd with worth unborrow'd of his kind.”

DRYDEN.

This is that honour which, with the other virtues, distinguished the ancient Romans, and raised them from the very condition of a small village, to be the greatest and most famous people in the world; and this public spirit will still distinguish individuals with the title of true honour, and have powerful effects in the advancement of every community. — Encourage this SOCIAL VIRTUE, and among your by-laws and institutions contrive proper monuments and memorials of public merit.

I am serious in the opinion, that true

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greatness

greatness and nobility arises not from rank or title, but from public spirit and generous service to societies of mankind; and by this philosophical heraldry, a person of obscure or low birth, who raises himself to reputation, and does good to the community by any remarkable pitch of ingenuity, virtue, or industry, is a *great man*; and, on the other hand, one of the highest birth and fortune, whose mind is uninstructed and groveling, who is useless, or perhaps noxious to the community, is a low or ignoble man, and in spite of privilege or patent is degraded to the rank of the meanest vulgar. — There is no difference in this true and just estimation of nobility, between a peer and a pedlar, a laird and a tinker, if they are both equally fordid and mean-spirited :

“Worth makes the man, and want of it the
“fellow;

“The rest is only buckram and prunello.”

POPE.

From the above, or other passages in this letter, where I have treated high life with freedom, I hope I shall not be understood to propagate the doctrine of levellers. —

I have no such intention. — I mean to give a just picture of human life, according to my own knowledge of it, and according to my sense of truth, without ceremony or disguise. — I do not wish in any degree to diminish the respect which is justly due to persons and families of distinction; I mean only to point out the visible beauties of virtue, and deformities of vice, as they will appear to every just observer in all the ranks and characters of life and society. — I allow that birth and fortune, adorned with public spirit and virtue, have a lustre and distinction, with many advantages, which private merit cannot reach, and will not aspire to. — I could readily point out to you such distinguished characters in your own neighbourhood, and in many other parts of this kingdom; — but they are well known, without being named, and perfectly remarkable from the vulgar men of rank and fortune, by that very estimation in society which I have considered as the patent of true honour.

One of the cardinal virtues of men in your station of life is INDUSTRY. — I have already thrown out some argument on this subject, to prove, that mankind have a nat-

tural bent to industry; — that it is their best amusement; and that idleness is naturally wearisome and vexatious. — If you knew how cruelly the pains of inaction and idleness prey upon the minds of many grand men, and fine women too, in high life, you would rather be disposed to pity, than so apt to envy their condition. — Cards and public diversions are a very inadequate relief, and tire by frequent repetition; — so that, as Shakespeare expresses it, with them *to play* is often as *tedious as to work*. — The sober occupations of industry, both employ and interest the mind, without those feverish agitations which occasion returns of sadness and melancholy, that often torment the great, but rarely visit the humble industrious world.

On this important point of industry, I must give you some excellent thoughts from an author I have already celebrated, — the worthy Bishop of Cloyne. — In a letter of address to the people of Ireland, he has the following passages, which I have selected for your entertainment and instruction.

“ God Almighty causes the earth to
“ produce

“ produce the materials for food and rai-
 “ ment ; but human industry must pre-
 “ pare, improve, and properly apply both
 “ the one and the other, or mankind may
 “ perish with cold and hunger. — Nature
 “ supplies the materials, which art and in-
 “ dustry improve to the use of men. —
 “ Man is formed by nature for a life of
 “ action and industry. — Our heads, our
 “ hands, and limbs, are the noblest machines
 “ and instruments of industry ; — if they
 “ are not used and exercised in some proper
 “ way, like other nice machines, they are not
 “ only useless, but must run to rust and dis-
 “ order. — *If any man will not work, neither*
 “ *should he eat*, says St Paul, 2 Theff. iii. 12.
 “ — Industry procures hearty food, warm
 “ cloaths, and cleanly commodious dwell-
 “ ings. — Idleness and irregularity produce
 “ poverty, hunger, and nastiness. — The
 “ same work may tire, but different works
 “ relieve. — Where there is a true spirit of
 “ industry, there never will be wanting
 “ something to do, without doors or with-
 “ in, by candle-light and by day-light. —
 “ *Labor ipsa voluptas*, saith the poet ; and
 “ this is verified in fact. — In some villages
 “ of England, the neighbouring inhabitants
 “ meet,

“ meet, a jolly crew, at one another’s houses,
 “ where they merrily and frugally pass the
 “ long winter-evenings; — several families,
 “ by the same light, and the same fire,
 “ working at their different manufactures
 “ of wool, flax, or hemp; company, mean-
 “ while, chearing and provoking to labour.
 “ — All projects of growing rich by sud-
 “ den and extraordinary methods, ought to
 “ be discouraged among industrious people,
 “ as they operate violently on the passions
 “ of men, and incite them to despise the
 “ slow moderate gains that are to be made
 “ by an honest persevering industry. —
 “ Small gains is the way to great profit. —
 “ He who makes haste to be rich, shall not
 “ prosper. — It is not money, but industry,
 “ which creates real wealth. — Money
 “ without industry may very soon be wa-
 “ sted; but industry is a growing wealth.
 “ — The children of an industrious man
 “ are inured to early industry. — The sloth-
 “ ful child follows the example of his pa-
 “ rent; and the habit is fixed very early ei-
 “ ther way.”

These observations are so comprehensive,
 though concise, so intelligible and judi-
 cious, and come so home to the lives and
 practice

practice of men who are or ought to be industrious, that I will add nothing on the general topic; but I will say a few things on this head, which are immediately applicable to our situation and connection in the village of Laurencekirk.

I cannot express the satisfaction I have enjoyed for some years past, when I have had repeated occasions to observe the most certain proofs of steady and progressive industry which prevails in general among you; and I now acknowledge your merit in this point with a high degree of pleasure.——I know you deserve this commendation in every respect; and I often rejoice in the report of travellers, who with much approbation observe these visible marks of your industry.——The neatness of your houses,——the beauty and fertility of your gardens,——and the proper cultivation of your little lots of land,——these, I will venture to say, are sure proofs of good sense, and habitual industry, in people of your condition;—as the reverse appearances, of neglected and desolate houses, gardens, and fields, are as certain evidence of miserable sloth and poverty.——The Wise Man, in his Proverbs,
has

has given us a description of this disgraceful folly and indolence, in a strain of divine poetry : — “ I went by the field of
 “ the slothful, and by the vineyard of the
 “ man *void of understanding*, and, lo ! it
 “ was all grown over with thorns, and
 “ nettles had covered the face thereof;
 “ and the stone wall thereof was broken
 “ down.”

Many people of your condition, even in this country of law and liberty, cannot be said to be secure from all acts of power and oppression. — Having no independent settlements, when they find themselves in a comfortable and thriving condition, they are liable to be set adrift by the will of a capricious or ill-judging master. — When I admonish you to persevere in a course of industry, the admonition can only be intended for your own good, and the interest of your families. — If I were so disposed, I can extort no advantage to myself from your prosperity. — I may have the power to do you good ; but I can do you no harm. — An equal law protects the rights of both of us. — In this village you have all independent settlements. — The only object I have, or can have, in relation

tion to your affairs, is the pleasure to see you thrive, and to aid your industry. — Wo to the landlord who grudges at the prosperity of his tenants, and studies how he may treat them, like his cattle, to be kept in marketable condition for the best profit, as occasions may offer. — There is an equal want of judgement and humanity in the practice of short leases and racking rents. — No estate can be rich, or produce a real and certain revenue, where the tenantry are harassed, poor, and dependent. — There is an argument used by proprietors of land, which I have often heard, but could never endure: — Is not the land my property? and why not manage and let it upon principles of advantage and interest, as we are allowed in any other property? — But truly the relation of master and tenant is very different from the ordinary transactions of sale and commerce among mankind at large. — The relation of master and tenant, like prince and people, implies a reciprocal duty, and mutual affection. — This idea is not only liberal, but just. — In the result it is even profitable for both. — It has a foundation in nature, and has been most pre-

valent in the least-corrupted times of civil society. — The wisdom of nations, for the public good, has restrained the avarice of individuals by rule and limitation, with regard to the interest to be taken from estates in money; and to take more is an odious and punishable usury: — I wonder no legislature has ever thought of regulations to restrain this more unconscionable and pernicious avarice, of exorbitant rent from lands. — No race of mankind in society deserves better of the public, or are more intitled to the favour and protection of every civil government, than those who, by their labour and industry, produce from the culture of the ground all the necessaries and comforts of life for the rest of mankind. — Beneficence to tenants is the best privilege of landed property. — The late Duke of Athol said, (like a man truly noble), That if there was no law to punish highway-robbery, he would think the commission of it as innocent as to rack his tenants rents, by artifices well known, and too often practised. — A gentleman in company asked his Grace, What his opinion was in regard to the practice of exposing leases of land by roup to the highest

est bidder? and another method, very prevailing, of advertising them, with assurances, that the offers shall be concealed? and in this case, the sly manager pretends that certain offers have been made, to bring on the candidates.—His Grace's answer was in these words:—“ If I were in that
 “ situation, that I must necessarily have
 “ money either by such practices, or by
 “ going to the highway, I again declare,
 “ that though the last is the most dangerous,
 “ I would prefer it, as least dishonourable and hurtful to society.”——
 But your settlements are secure against every tyranny: if ever you meet with a selfish, ungenerous landlord, you are in condition, by your own industry, to live and to thrive independent of his power.—You may, like free men, despise and hold him in contempt; and I heartily wish you may do so.

None of you who have foresight, frugality, and industry, can have any difficulty to get into good circumstances.—It is a simple but important advice, and practicable by every one of you, to make sure of some annual saving; and the progress of this good management will bring

opulence in various degrees to all.—The wise Lord Bacon says, “It is very hard to gain a little, but it is very easy to gain a great deal.”—The struggle of industry is at the beginning ; its perseverance gains a certain triumph.—Since I was a proprietor, I have practised this maxim, To make some progress every year in improvement of the estate, and advancement of the village.—Though any one year taken by itself makes hardly a discernible figure,—yet the whole is considerable,—and the delightful progress goes on now with ease. —I have the pardonable vanity to recommend my own example, in this progressive practice, to your imitation.—As you advance by industry to plenty, you will gradually discover the effects, and reap the benefits of it.—You will advance in the cleanness and propriety of your houses,—the beauty and product of your land :—your food and apparel will also be improved without the imputation of vice or luxury.

I have certain grounds to know and believe, that those among you who have will to work in their several vocations, do not want employment and encouragement ; I
may,

may, therefore, with reason conclude, that those who do not thrive, are deficient in sobriety or industry : — and I now make this solemn declaration, that during my life, and by every means in my power, I shall be ready to aid the industrious ; but I abjure all compassion or concern for the idle and thriftless. — There are certain visible marks by which I can distinguish the industrious thriving man, and which I shall now very shortly mention, that you may know and advert to my intention of making distinctions accordingly, when at different times I come to make a visit in the village. — 1st, The industrious man will most certainly be an early riser. — Solomon's lessons on this point are admirable : “ — Love not sleep,” says he, “ lest thou “ come to poverty ; open thine eyes, and “ thou shalt be satisfied with bread,” Proverbs, chap. xx. 13. And, again, Proverbs, chap. vi. 11. sayeth the slothful person, — “ Yet a little sleep, a little slumber, “ a little folding of the hands to sleep ;” — “ so shall thy poverty come as one that “ travelleth, and thy want as an armed “ man.” — 2^{dly}, I will observe if there is any conformity among you to the good lessons

lessons which I have suggested from the
 practice of other industrious countries,
 particularly in some proper evening-occu-
 pation, by way of amusement, and in the
 chearful society of neighbours.—*3dly*,
 I will mark any improvement in the neatness
 of your houses, the melioration of your
 lands, or the cleanness of your cloathing.
 —*4thly*, I will very specially inquire of
 those who are punctual in maintaining their
 credit, and who manage their affairs with
 such prudence and foresight as to avoid
 the disgrace of duns and legal diligence.
5thly, I will inquire, and be well informed,
 as well as make my own observations, of
 those who, on your new fair, and market-
 days, are attentive to the occasions of trade
 and business, for which they were intend-
 ed, or of those who pervert the purpose
 and use of them to idleness, strolling, or
 tippling.—*6thly*, I will make particular
 observation, if your cloathing, and the
 furniture of your houses, are produced by
 domestic industry, or at least manufac-
 tured by some inhabitant of the village.—
 This œconomy is both laudable and profi-
 table to an industrious village, and ought
 at least to be observed until they attain to
 some

some extent of foreign commerce, when exchange of commodities may become a branch of trade and industry.—*7thly*, I have a fixed maxim, That every man who has talents and fitness for his employment in life, will delight in the pursuits and profits of it, more than in any other occupation, or in any diversion.—I will try you by this maxim,—and if I observe that any of you are addicted to such avocations, I will conclude that he has been mistaken in the choice of his employment, that he is unfit for it, cannot thrive, and is unworthy of encouragement.—*8thly*, I will specially observe if there is any proper reformation in the care and management of the education of your children,—if they are rescued from the miseries and habits of idleness by proper and early occupation.—*Lastly*, I am now very experimentally convinced of my own error in bestowing credit or money, (with too liberal a hand), to support new projects, before I had sufficient and certain knowledge of ability and good conduct in the undertakers.—Grown wiser by experience, very instructive, though somewhat costly, it shall hereafter be a fixed rule, That I am to confer the aids I can afford only

only on men of established industry and reputation, who can show, by exact and regularly-kept books, that they are not only diligent, but thriving, and want some assistance in money or credit to advance or enlarge their undertakings. — In this I shall act in a conformity to the wise counsel which is conveyed to us in the parable of the Talents : — “ Unto every one that
 “ hath, shall be given, and he shall have
 “ abundance; but from him that hath
 “ not, shall be taken away even that which
 “ he hath.”

This Letter has swelled to a much greater length (I hope not improperly nor unprofitably) than I intended. I am now to conclude with a few words on the greatest point of all, RELIGION. — I am no professor of zeal, but I entertain a most hearty reverence for the Christian faith, and am convinced, that without religious principles there can be no complete and true happiness either here or hereafter. — If I knew any better lessons of wisdom, virtue, and happiness, than those which we find, and I have partly recited, from the Bible, I should point them out for your instruction; but in all the course of my reading

ing and study I can discover none to be compared with them. — In the most simple, and at the same time the sublimest style, the Proverbs of Solomon contain a perfect system of moral knowledge, human and divine.—Study them, and you need not regret that you are unlearned men.—Put in practice their precepts, and you will have no cause to repine that you have not been born to fortunes, or are not possessed of superfluities.—The distinctions of sects and parties are truly immaterial.—In the important and essential points, Christians, without distinction, are agreed; and the sense of free and reformed countries has at length discovered, that men may differ in points of controversy, without the least disturbance to public peace or private intercourse, friendship and harmony in society.—There is only one religious tenet, too prevailing among us, which I cannot forbear to censure;—I mean, the notion of being saved merely by faith, and a certain set of abstract opinions, without regard to morals or good works.—I say, I cannot forbear my censure of it, because I think it is founded on conceited ignorance and absurdity, which

cannot be consistent with true religion, and is nothing better than enthusiasm.— There are six admirable lines in Hudibras which refute and expose this notion better than twenty dissertations, and therefore you shall have them.

“ Morality, which both the saint
 “ And wicked too cry out against,
 “ ’Cause Grace and Virtue are within
 “ Prohibited degrees of kin ;
 “ And therefore no true saint allows
 “ They shall be suffer’d to espouse :
 “ For Virtue’s impious if it’s rooted
 “ In Nature only, and not imputed.”

I have heard my grandfather (who was a sagacious and a very good man) explain his opinion of moderation in religious differences by a parable, as wise old men were wont to do.— He said,—That three men set out on a journey to a remote fair, where none of them had ever been, and where they had very interesting business to do. The names of the three travellers were *Peter*, *John*, and *Alexander*.—They proceeded for many days in good humour and great harmony.—At length they came to a place where three roads parted.—A question arose about the right road, and a warm debate

bate ensued. — Sandy (who was a fellow of keen spirit) opened first, and insisted, that they should go by the right-hand road. — He had been well assured by travellers of undoubted veracity, that it was an excellent road, and the only one they could go with any safety. — The other two joined in objecting violently. — They had the best information, to which they yielded entire faith, that to go by that road was certain destruction. — There was a deep river to pass by a muddy ford, which none ever attempted, without either turning back, or perishing. — Peter (cunning, and ambitious to take the lead) contended, that they should go straight on by the middle road, as the only practicable one, for which assertion he had infallible authority. — The other two again joined in condemning this road as utterly impassable. — They owned, that it was the straightest road, as the other two branched from it; and confessed, that it led to a bridge on the river; — but the bridge had been erected by a rogue, who exacted exorbitant tolls, and had executed the work in so insufficient a manner that no traveller was in safety to pass by it. — John (who was

very honest, but headstrong and unadvisable) maintained, that the left-hand road was the right way : — That the bridge was damnably dangerous, and it would be vulgar and indecent for men of their figure in the world to be seen trotting through a nasty ford, even suppose it to be safe. — He had not undertaken so important a journey without due inquiry, and good information. — By the road he proposed they would shun the river altogether, and travel through a delightful country. — Many obvious reasons were urged against this round-about way ; — and, in short, the travellers, after hot disputes, and some blows, proceeded each by the road he liked best. — They were surprised to meet one another in perfect safety, and very good season, at the market. — They were again sworn friends, laughed at the folly of their contention, and all of them made an excellent good market.

The sum of my admonitions is this, That the three great blessings of this life are, HEALTH, PEACE, and COMPETENCE. — The first you may enjoy to old age, by a life of piety, virtue, and temperance. — The second every well-tempered man among

mong you will possess, with the leave of your wives, who I know are generally very good women. — The third will be a certain and gracious reward of your frugality and honest industry. — That you, and your posterity for ages to come, may enjoy these blessings, is the hearty wish and fervent prayer of,

Your very sincere friend,

and humble servant,

Edinburgh, Dec. 23.

1779.

5 OC59

My very sincere friend,

EXTRACTS from and ABRIDGEMENT of
the Letter of Sir Richard Cox to Thomas Prior.—Edit. 3.—Dublin, 1752.

A fine quotation from *Proverbs*, ch. 31. in commendation of an industrious woman: “She seeketh flax, and worketh willingly with her hands.—She is like the merchant-ships.—She bringeth her food from afar.—Her hands hold the distaff.—She maketh fine linen, and selleth it,” &c.

The letter is dated, Dunmanway, — 15th May 1741.

Sir Richard gives an account of the first beginnings of improvement and industry upon his estate, p. 4.—His village of Dunmanway, situated near a fine river, was founded in King William’s time, who created a manor, fairs, and market.—The original inhabitants were few, and having no trade, they were poor and lazy.—He succeeded to the estate in 1733, finding a numerous but idle people on his estate.

The following passage is remarkable:—“By one wrong step I had near confirmed the distemper, and made it incurable. Led by the ordinary impolitic practice of young men, I encouraged horse-racing, supposing that a week’s diversion of that sort would cause such a circulation of money as would make my tenants flourish for one year

year at least, and that an annual repetition would secure to them perpetual affluence. This imprudent conduct I pursued two or three years ; but at length perceived, that instead of improving the condition of my people, I had only nursed their idle disposition, and had introduced among them vices to which they were strangers before. — Thus, instead of an indolent, inoffensive, drowsy town, I had made mine an active wicked one ; my beggars grew more numerous on my hands, few being ashamed of being poor and miserable,” p. 5. and 6. — He goes on, “ The little money I received for rent was usually employed in repairing houses and farms, which always fell upon me in a ruinous condition.— The country around was in no better state.

Meditating how to rescue my family, my dependents, and myself out of this lamentable situation, the 9th Guardian happily fell in my way, which, under the fictitious character of *Charwell*, gives an enchanting description of an alteration made in an estate, by filling it with industrious people. — I was fired with ambition to prosecute such a scheme, and resolved to dedicate the remainder of my life to a work which I foresaw, if successfully executed, would bring much honour and wealth both to the country and to myself. — I was speedily convinced, that nothing could bring together industrious people, much less hold them, but a manufacture : — then I took very deliberately into my consideration the two great manufactures

tures of wool and flax, on which all the lesser manufactures depend. — p. 7.

Knowing that a manufacture for domestic use alone can never arrive at any great degree of perfection, and that we should vainly attempt to interfere with Great Britain in the woollen manufacture, I clearly saw, that the linen manufacture was my proper object. — p. 9.

Every nation has the reputation of being rich or poor, from the condition of the lowest class of its inhabitants : if *they* are plentifully and wholesomely fed, warmly and decently cloathed, neatly and comfortably lodged, that country which *they* dwell in is esteemed wealthy and happy. — I made my observation easily, whether the woollen or linen manufacture contributed most to this great end of making the lower people thrive. — In fact the wool-spinners are miserable wretches ; — the flax-spinners in a very different state. — The reason is obvious : — wool is the growth of rich countries, to be purchased in large quantities, and employed by wealthy clothiers, who pay the spinners as they can afford ; — but the poorest country, with proper culture, will produce good flax, which can be purchased in the smallest quantities ; and while the industrious man labours, his females and children are profitably employed in spinning the flax, p. 10. — Besides all this, tho' England will not suffer us to encroach upon their woollen manufactory, she favours and encourages

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our linen manufactures, and we have trustees and public funds to aid it.

Though I had no experience nor skill, yet Reason informed me, that flax and yarn were the first things to be procured. — On this principle, in the year 1735, I obtained from the Linen Board twenty bushels of flax-feed; and when I brought it home, I had much difficulty to prevail with any of my tenants to sow it. At length I did prevail; and though they did it unskilfully, it grew well; and I procured wheels and reels for the sowers, that at least they might not be at the expence of these utensils before they well knew what to do with the flax.

In 1736, I obtained forty bushels of flax-feed; but had as hard a task to get it sowed as in the former year; the first sowers not caring to venture again; — and the lookers-on seeing much nicety, trouble, and hazard, in the management of it, and none yet knowing the profit of it. — But by the end of 1736, those who had sowed in 1735 had manufactured their flax; and even in the bungling and extravagant way they had done every thing, they had profited so much, and published their gain so loudly, that many of their neighbours grew as eager to raise flax as the first adventurers. — I encouraged this disposition, and procured all the wheels and reels I possibly could, even at half value, which was the custom in those days; and distributed all I got, free from any expence, amongst those who I believed would make

make the best use of what they received. —
p. 12.

The trustees ceased to supply us with flax-seed. — By this time we were fairly embarked in the practice, and we purchased for ourselves. — I began with twenty hogheads. — The increase has been gradual; and I am moderate in my computation, when I tell you, that there are four hundred hogheads sowed in this season on this side of the county of Cork. — This amazing increase will give you a pleasing idea of the growing industry of the people, which probably had not happened in this century, if the trustees had not in this article left us to shift for ourselves, after giving us a taste of this beneficial manufacture: for whilst their bounty was going, most stood gaping for the *manna*: — if it fell into their mouths, — they fed; — but they starved if they were disappointed.

Having thus introduced the raising of flax, I thought I could establish a manufactory at once, and fell into a very common, and often a fatal error. — I would become undertaker of the manufactory myself, and employed a northern weaver, who had conducted a manufactory for a company, which had failed in his hands. — He flattered me with golden hopes. — I had neglected the most material article, which was to train and employ the people of my own estate and neighbourhood in spinning; and I soon discovered, that I was imposed upon by my undertaker. — p. 13. and 14.

Now I learned, and paid for my learning, that nothing can be more imprudent than to entertain an undertaker to carry on a trade, of which the principal, who bears the expence, is totally ignorant. — In carrying on manufactures, the expence of goods made and making is so intermixed, to prevent a stagnation of trade; and a master in the business has so fair an opportunity of imposing upon the unskilful by confused accounts, that such a one has miraculous luck if he enters deeply, and ever sees accounts fairly balanced. — The only cure is to extricate yourself, and put up with the loss, as soon as possible. — p. 15.

Having relinquished this fruitless scheme of being myself a manufacturer, I employed a good spinning-mistress from the north country to teach my people the art. — I compelled all idle boys and girls to go to her school, and for their encouragement I paid them the highest prices for spinning; and out of every pound of yarn obliged them to allow the mistress one penny for instructing them. — By this means I soon bred many tolerable spinners; and the art was gradually spread through the neighbourhood. — One advantage I gained from my fruitless attempt of being a manufacturer myself, that two of the journeymen-weavers I had employed married natives, and fixed in the town, to the great comfort of the manufacturing families, who were formerly forced to send their linen to be woven at a great distance from them.

I observed, that the cloth we had hitherto manufactured,

nufactured, called *bundle cloth*, was too narrow, being only thirteen or fourteen inches wide. — It cost me some pains, but I introduced a cloth at least three quarters wide. The odds of profit was considerable, though the weavers were obliged to provide wider reeds, and fit looms for the broader linen. — p. 16.

In the year 1745 I seriously considered all I had been doing, reflected on the errors I had fallen into, and saw plainly, that though I had not one weaver worth a groat, there was matter enough to be moulded into a good form: then I resolved to reduce things into such order as might make the manufacture speedily to flourish, or convince me that all my pains were vain and idle.

I perceived, that the true cause of the poverty of the weavers was, that they altogether worked for others.— They had from the beginning received yarn from private families, and woven it for wages, by which they were no better than journeymen, — not even as good as those who had constant employment. — The greater part of the winter, while the people were spinning, the weavers were idle;—and the rest of the year they were forced to accept of their wages in commodities, for which they had no call, or not in so great quantities, and at the seller's price.— To make themselves amends for their idle days, and bad purchases, they charged such exorbitant rates for weaving, — so greedily engrossed all the work they could catch, though they were not able to ex-

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ecute it in any reasonable time, and, to dispatch the more, worked so slightly and fraudulently, that most were discouraged, and grew very faint in the prosecution of the manufacture;—and my life was rendered very uneasy by the many complaints I was obliged to hear and determine.— p. 17.

There was but one obvious remedy for this, *to raise a yarn-market, and make the weavers the purchasers of the yarn for their own manufactures.*—He who will do himself and his country the service he ought to propose by a manufacture, must give his own labour, and venture his cash, to bring his scheme to perfection.—The weavers are not fixed unless they be rich, and rich they never will be by wages only.—The proprietor must have a liberal mind, or else he will never make his village thrive.—He must supply the private undertakers with money or credit, and be satisfied to lose much of that he so disposes of.—But this certainty he will have, that when he shall have fixed, out of many, by proper methods, a few industrious and skilful families, who shall establish a credit with him and other neighbours, his business will be effectually done:—for these will draw after them every body, and every thing they want; and the patron of the village will have nothing to do but to stir up a generous and useful emulation between the new-comers which of them shall first become rich and most eminent.—This competition will make them all thrive;—their thriving will acquire a
good

good name for the place, make others desirous to settle there, and there will be in a short time different classes of rivals, until all emulation be lost in the multitude of wealthy persons, and the growth of riches becomes not observable, — p. 18.

To improve the art of spinning, which was yet imperfect and defective, I applied to the trustees to get a school for twenty girls; and easily obtained it. — This school opened in 1746. — The mistress, who was happily chosen, had the whole profits of the school; — so there was as little waste of flax as possible. — When the whole profit and loss was to be her own, her care was proportioned to her interest. — She thrives amazingly; and by her thriving, my scheme advances fast towards the desired perfection. — Her husband quickly erected a shop of looms to work up his wife's yarn, and his stock soon grew so great, that he was not content with the produce of the school, but went to market for more yarn and increased his looms. — This single house thus conducted, promises to extend the manufacture considerably, — p. 19.

I foresaw these good effects, and that the prosperity of this family would make others ashamed of their indolence, and stir up a spirit of industry; and that no pretence for sloth might remain, but that every genius might be tried, I advanced money to several new and old weavers, to enable them to buy yarn, and to start fairly with the school. Having then fixed an excellent bleacher in

a most commodious green, and provided all things necessary for their purposes, to quicken that emulation I wished for, I published premiums to continue for seven years, from May 1746.—p. 20.
 —The premiums are here stated, which are very liberal, and well calculated to encourage the different branches of industry and business.—Some of them I shall mention, as less obvious or ordinary.

To the person who shall get two of the annual premiums for spinning successively, L. 3. — To the person who shall buy most linen at the fair of Dunmanway, on the first Tuesday of July, not less than L. 30 worth, L. 5. — To the person who shall sell most, L. 3. — To every Protestant weaver marrying a Protestant woman of the town, settling in the town, and taking a house for three lives, L. 5. — For every Protestant weaver's child born and christened in the town, L. 1. — To every foreign Protestant weaver he gives L. 4, besides a good house at half the usual rent, for three lives, and the first two years rent free: — besides L. 1 for every child he shall bring with him. — For every Protestant apprentice taken by a Protestant weaver,—swinger,—heckler, or bleacher, L. 1.

He gives very high premiums in proportion to the number of looms which weavers shall have.— The highest is L. 50. — In which case there must be no fewer than 30 looms. — He who merits this premium has a house rent-free; over the door

of which a board is hung, with this inscription in golden capital letters :

“ *Datur digniori*.—This house is rent-free for
“ the superior industry of the possessor.”

This board he calls *the Table of Honour*; and on the annual day when the premiums are determined, it is carried in great procession, attended by music, colours flying, &c. and is borne by the journeyman and apprentice who shall get the premium for weaving most. — It is then placed by the whole body of the town over the door of the weaver who has gained the highest premium, there to remain for the next year, as a monument of his merit to every passenger. — He thinks this invention has had great effect; and that it makes industrious people strive for such pre-eminence and distinction with a more natural desire and pleasure, than the great people have when they seek after titles, stars, and ribbons.

He has laid down rules by which an exact account in writing is monthly produced to him of all work that is done in every shop,— p. 24.

On the day when the premiums are determined, he says, that in full assembly I give every master, journeyman, and apprentice, his merited applause or dispraise; and if I perceive any one of the apprentices who has done remarkably well for his age and strength, though he happens not to be intitled to the premium, I never let him go unrewarded. — At this public season I also rebuke and advise

advise those who I hear are guilty of any vices that may affect the peace or order of our society.

He says, that whenever he observes a man and his family to be sober and industrious, but unable to push forward his business for want of money or credit, he advances money for him; and very seldom loses by it, — p. 25. — To train persons in this manner, requires the close attendance of the promoter of the manufacture. — He must not receive reports from others: for these will often be partial, through love, malice, envy, or interest; — and then his favours will be refused to the deserving, and unprofitably conferred on those who will not or know not how to deserve them. — He must himself be the witness and judge of merit, as well as the distributor of rewards; so that a man's time must be dedicated to this business in its infancy, or it will fail in his hands; — and surely it cannot, upon all accounts, whether of profit, honour, or contentment, be better employed.

He has made regulations, after consulting with the weavers, by which the rates of weaving of all sorts are exactly fixed; and these regulations, he says, have made it as safe for a child who knows the weight of his yarn, to deal with a weaver as the most acute man, — has abridged disputes, — caused great expedition, and cheapened the linen, — p. 26.

As the number of manufacturers in the village greatly increased, he began to feel, the trouble and fatigue of government was too great a task for

for himself alone ; and he perceived, that to give his people a share of it would be both a grateful and a useful act ; he therefore ordered, that the master-weavers should chuse, by ballot, six masters, the journeymen three journeymen, and the apprentices three apprentices, to serve as his council for one year, and to be annually renewed. — They have done excellent service.—They assemble every Saturday in the spinning-school, and determine all controversies among the manufacturers. — They propose measures for the common good ; and often wise ones.

Numerous holydays are the bane of industry : we allow but three at Christmas, two at Esther, and the three first days of May, being the joyous season of determining the premiums for weaving. — They have no mercy on vagabonds and sturdy beggars, but take care to have the laws executed against them with rigour ; and the morals of their people are totally changed from idleness and vice, to industry, regularity, and virtue. — All the incorrigible have either been driven out, or have voluntarily retired.

He studies with the greatest care to suppress all litigiousness and contention among his people ; and has steadily and firmly persevered in refusing an abode in his village to any of those low practitioners in the law, who grow rich, under the pretence of procuring right, but are indeed ever doing wrong. — p. 30.

By such methods his village greatly increased in

number of inhabitants. — In the year 1735, it consisted of 50 very poor houses, 12 uninhabited, or by beggars only, and 30 very thinly, and by people for the greatest part idle and poor, merely for want of employment. — In May 1747, he personally made a survey of the town, and found there were 87 houses, which contained 250 Protestants, and 307 Papists. There were reckoned in the houses 87 flax-wheels, and 51 woollen-wheels.

— Of the date of his letter, which is May 1749, he says, “I have this day finished this year’s survey, (intending to make a new one every second year), and find there are now 117 houses, containing 405 Protestants, and 402 Papists; I reckoned in the houses 226 flax-wheels, and 28 woollen-wheels.” — The increase of the Protestants is entirely by tradesmen and their families, and generally from the north; but that of the Papists is by labourers and their families, who are in their way as necessary, and by good discipline are turned to the best use, and give us many excellent spinners. — He says, there were seventeen more houses then going up, and all for Protestants. — The woollen-wheels are only used for clothing the inhabitants. — He says, I appoint a general review of all the spinning-wheels in the parish, upon a pretty green of three acres, within the town, upon the 1st of May yearly. As he furnishes them all, he takes them back if they have not been properly used by any individual. — This review, says he, makes great part of the day’s

day's entertainment; and a very high entertainment it is indeed, to see so many young creatures rescued from idleness and want, dressed in decent garments, earned by their own industry, and shewing their innocent and pleasing pride, as well as their taste and fancy, in adorning and setting off their wheels in the best manner they can contrive. — He adds, that he has brought his own daughters, and other young women of distinction in the neighbourhood, to exhibit, at this public shew, their wheels, and their skill in spinning. By this the inferior class is not only kept in countenance but highly encouraged; and to spin is looked upon as the greatest perfection and honour of the sex, next to being a wife and mother; which are, through sound policy, characters highly revered in this place; but to be worthy of them they must first be good spinners.

The country has already changed its face: the land increases fast in value in the hands of the tenants, which will be the landlord's profit in the end. Fields of great extent are dividing into small inclosures. There are tenants to chuse for every spot. — There is no more any trouble or expence for the landlord in repairing old houses: The occupiers keep all in repair, or new-comers are eager to repair and to increase the rents; and he builds the houses himself. — We see an amazing and a pleasing cleanliness and neatness creeping into their houses. — The consequence of all this is, that now there is not one beggar upon
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my land, or in its neighbourhood. We expel all foreign beggars, it being very unreasonable and unconscionable, that the superior industry of one place should be burthened with the maintenance of the poor of an idle place. — From the past and present circumstances of this place, I am thoroughly convinced that it is not charity to indulge the begging-tribe. — Property is now precious to every body; for he must starve who will not work: beg he must not; and he will certainly suffer the pains of the law if he steal. — The fairs and markets are wonderfully increased, and the farmers who were formerly twelve miles from a good market, find one as good at their doors as they can go to. — The language, the dress, the address, the behaviour, of the common people, are already pleasingly altered, and the pride of poor gentry is reconciled to the benefits and credit of thriving industry. — Even the labourers scorn to be bound to tyrant masters, to whom they must work, though they almost starve, since they are now courted to take good wages and money, and taste the sweets of independence; and I am convinced, that trade will operate more effectually than any law, to release the inferior people from a state of villainage, and to create a yeomanry at last in this kingdom. — In short, all the good effects that you can conceive to be wrought by industry in a place where all the bad effects of idleness reigned, we see here from the linen manufacture, little as it is at this time. —

What

What then will every gentleman have to answer for, who is properly situated, and is able to set about such a work, if he neglect to do it? — Nothing can move him, if his own honour and profit, and the happiness of all around him, will not do it. — What a despicable creature is a man of property, without a liberal mind! — Let him add purchase to purchase, and rack his miserable tenants as he makes his acquisitions, he is a poor wretch, when compared to the honest gentleman of moderate fortune, who adds to the real value of land, by improving the ground, or saves so much to the kingdom, by timber of his planting, or by encouraging the arts and manufactures, by which an industrious race of people are led to thrive and multiply.

It is astonishing to see so many eager to increase the quantity of their land, and so few desirous to correct and improve the quality. — Philosophy and humanity being out of the question, they mistake their interest, which is truly connected with the interest and happiness of their country. — What a happy country would this shortly be, if the plan of thriving men was, to think of purchasing their own estates, before they suffered their eyes to wander after the purchase of other mens. — This is as evidently a more lucrative, as it is a more honourable and agreeable scheme.

The misfortune is, that men in general are governed by habits and ill customs, not by reason and good principles; otherwise our men of great
wealth

wealth and fortune would blush at their mismanagement of it, when they sum up the account of their lives, which amounts, either to a dull and infamous abstinence from the use of their incomes, that they may leave an immense fortune as fuel for vice and folly in their heirs; or else it amounts to *items* which a man of any share of wisdom can little enjoy, and must review with displeasure; *items* of the daily feasts he has made for the rich and idle; of the numerous train of profligate servants he has maintained; of the gaudy equipage he kept, to break the hearts of envious fools; of side-boards of gold and silver, restrained from use and circulation. — Will not common sense tell them, that men of inferior fortune, but better taste and judgement, far outshine them, by employing their revenues to such acts of industry and improvement, as tend to beautify and enrich the country, and bestow plenty and prosperity on the virtuous and industrious part of mankind?

Of all methods of advancing a man's fortune, and improving his estate, that by filling it with industrious people is the most eligible; because it is the most certain, and least liable to decay; and, after it is effectual, produces perpetual and growing profit, without the repeated expence of the first improver.

But he who will undertake this great work, must resolve not to be put out of his road by any difficulties or discouragements that may be thrown in
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his way. — He will find every scheme of industry will have an army of enemies to contend with, who will invent every method to defeat his good intentions, or to retard his progress.

Every dealer in oppression will be his enemy, because ignorance and poverty readily fall before him; but wealth and knowledge, which always attend industry, will resist his tyranny.

The engrosser of large farms cannot bear manufacturing villages with patience: because able tenants become numerous, the land will be divided into small parcels, by leases from the owner himself; and so his pernicious trade of engrossing large farms will be ruined.

The old inhabitants have also a miserable aversion to industrious strangers; because they raise the rent of land, and force them to industry, or else to remove.

Many will envy even a generous attempt to serve mankind, much more the reputation and success of their neighbour. — There are a sort of people, who, from a narrow capacity, and want of spirit, ever despair, that a new and bold undertaking can have a successful event, and therefore would discourage all mankind from venturing on any: — if such men could prevail, the world would continue in a state of barbarity. — But they are convinced by the success; and having less malignity than the others, are ready to approve and promote such projects, when they see they are prac-

licable.— On the other hand, he will have upon his side all persons of neighbouring estates who understand their own and their country's good ; all men of true public spirit, or of benevolent minds, who with all honest and laudable undertakings may be rewarded with success.

Extracts

Extracts from and Abridgement of Sir Richard Cox's Second Letter, which is addressed to the High Sheriff of the County of *Corke*, — dated, Dublin, 1759.

Sir Richard justly approves of the Trustees for Manufactures for desiring to know the opinions of intelligent country-gentlemen, in order to form the best plans of advancing the manufactures.

He observes, that manufactures are seldom carried on successfully by companies. — The companies become bankrupt, and the servants grow rich.

He (says Sir Richard) who would make his village thrive by the linen-manufacture, must first take care that the country in his neighbourhood produce flax, and the people be trained to spinning. — Weavers will attend the yarn, being assured of constant work; and bleachers will follow weavers, for the same reason. — It is an immoderate tax upon the manufacture, to go far for the yarn, or to receive it even at home after it has gone through two, three, or more hands.

It is a simple proposition, but material to be observed, That the family that sows the seed, pulls the flax, waters, grafes, scutches, hatchels, and spins it, will have more profit, and can undersell the person who buys the flax, and only spins it.

A good spinning-school in your village, is an essential article for supporting and advancing this manufacture; and the Trustees ought to aid them where they are faithfully managed.—— It is grievous, that because some have been so infamously wicked as to pocket the money allowed for schools, without applying one halfpenny to the intended use, or that others have been so mean as to turn the labour of mistress and scholars altogether to their own profit, that therefore schools which were conducted faithfully and advantageously should be neglected.

Sir Richard mentions, with strong and just expressions of satisfaction, the success of his own plans, as explained in his former letter; and adds, “ I wish most heartily to see every man as happy as I am. I do not now prescribe for myself, that is over; I prescribe for others, that they may be well by the use of that physic which I boldly ventured upon, though I was assured by friends and foes, that it was rank poison. But I found it to be a *nostrum*, and as such I recommend it most earnestly to my countrymen.” —— He says, It is a most material thing to supply the poor who are willing to work with wheels and reels, the instruments of manufacture, which many of them cannot afford to buy; and adds, — “ When I was last summer at *Dunmanway*, (his village), I laid out L. 42 in wheels and reels, which I distributed among the girls grown up upon my estate since the last distribution, which was not a great while before;

before ; and every year I intend to continue this practice, that I may not leave one idle person behind me.

I cannot determine whether this be charity, since it produces great profit to the donor ;— but if it be, it is of the best sort, as it serves individuals and the public. — Sure I am that an estate cannot be so quickly, or so highly, improved by any other means. — *Human stock* is the best stock in the world, being generously treated and properly employed. — They will do every thing for the land, as they want room, or grow in riches. — They will soon convert your barren lands into fertile luxuriant fields, and the most dismal spot on earth into fruitful enchanting gardens. — Would it not be an obvious point of wisdom and good sense in our gentry, to spare a little of that luxury which encumbers their fortunes, and destroys their happiness, and to employ it in this luxury, which at the same time advances their own fortunes, and the prosperity of their tenants and dependents ?

The ambitious man may thus make himself powerful ; nay, an *avaritious* man will find he cannot lay out his money more profitably or more certainly to produce *interest upon interest*. But, above all, the benevolent man will be gratified in the highest degree.

How lovely is a scheme which reconciles itself to the purposes of the generous and the selfish ! — How worthy to be pursued !”

The

The GUARDIAN, N^o 9. March 21. 1713.

In tantas brevi creverant opes, seu maritimis seu terrestribus fructibus, seu multitudinis incremento, seu sanctitate disciplina. Liv.

They rose in a short time to that pitch of wealth and grandeur, by means of an extensive commerce both by sea and land, by an increase of the people, and by the rigour of their laws and discipline.

Many of the subjects of my papers will consist of such things as I have gathered from the conversation, or learned from the conduct, of a gentleman, who has been very conversant in our family, by name Mr *Charwell*. This person was formerly a merchant in this city, who, by exact œconomy, great frugality, and very fortunate adventures, was, about twenty years since, and the fortieth year of his age, arrived to the estate which we usually call a plum. This was a sum so much beyond his first ambition, that he then resolved to retire from the town, and the business of it together. Accordingly he laid out one half of his money upon the purchase of a nobleman's estate, not many miles distant from the country-seat of my Lady Lizard. From the neighbourhood our first acquaintance began, and has ever since been continued with equal application on both

both sides. Mr Charwell visits very few gentlemen in the country ; his most frequent airings in the summer-time are visits to my Lady Lizard. And if ever his affairs bring him up to town during the winter, as soon as these are dispatched, he is sure to dine at her house, or to make one at her tea-table, to take her commands for the country.

I shall hardly be able to give an account how this gentleman has employed the twenty years since he made the purchase I have mentioned, without first describing the conditions of the estate.

The estate then consisted of a good large old house, a park of two thousand acres, eight thousand acres more of land divided into farms ; the land not barren, but the country very thin of people, and these the only consumers of the wheat and barley that grew upon the premises. A river running by the house, which was in the centre of the estate, but the same not navigable ; and the rendering it navigable had been opposed by the generality of the whole country. The roads excessive bad, and no possibility of getting off the tenants corn, but at such a price of carriage as would exceed the whole value when it came to market. The under-woods all destroyed ; to lay the country open to my Lord's pleasures ; but there was indeed the less want of this fuel, there being large coal-pits in the estate, within two miles of the house, and such a plenty of coals as was
sufficient

sufficient for whole counties. But then the want of water-carriage made these also a mere drug, and almost every man's for fetching. Many timber trees were still standing only for want of chapmen, very little being used for building in a country so thin of people; and those at a greater distance being in no likelihood of buying pennyworths, if they must be at the charge of land-carriage. Yet every tree was valued at a much greater price than would be given for it in the place; so was every acre of land in the park; and as for the tenants, they were all racked to extremity, and almost every one of them beggars. All these things Mr Charwell knew very well, yet was not discouraged from going on with his purchase.

But, in the first place, he resolved, that a hundred in family should not ruin him, as it had done his predecessor. Therefore, pretending to dislike the situation of the old house, he made choice of another, at a mile distance, higher up the river, at a corner of the park; where, at the expence of four or five thousand pounds, and all the ornaments of the old house, he built a new one, with all convenient offices, more suitable to his revenues; yet not much larger than my Lord's dog-kennel, and a great deal less than his Lordship's stables.

The next thing was to reduce his park. He took down a great many pales, and with these inclosed only two hundred acres of it, near adjoining

ing to his new house. The rest he converted to breeding cattle, which yielded greater profit.

The tenants began now to be very much dissatisfied with the loss of my Lord's family, which had been a constant market for great quantities of their corn; and with the disparking so much land, by which provisions were likely to be increased in so dispeopled a country. They were afraid they must be obliged themselves to consume the whole product of their farms, and that they should be soon undone, by the œconomy and frugality of this gentleman.

Mr Charwell was sensible their fears were but too just; and that if neither their goods could be carried off to distant markets, nor the markets brought home to their goods, his tenants must run away from their farms. He had no hopes of making the river navigable, which was a point that could not be obtained by all the interest of his predecessor, and was, therefore, not likely to be yielded up to a man who was not yet known in the country. All that was left for him was to bring the market home to his tenants; which was the very thing he intended before he ventured upon his purchase. He had even then projected, in his thoughts, the plan of a great town, just below the old house: he therefore presently set himself about the execution of his project.

The thing has succeeded to his wish. In the space of twenty years, he is so fortunate as to see one thousand new houses upon his estate; and at

least five thousand new people, men, women, and children, inhabitants of those houses, who are comfortably subsisted by their own labour, without charge to Mr Charwell, and to the great profit of his tenants.

It cannot be imagined, that such a body of people can be subsisted at less than L. 5 per head, or L. 25,000 *per annum*, the greatest part of which sum is annually expended for provisions among the farmers of the next adjacent lands. And as the tenants of Mr Charwell are nearest of all others to the market, they have the best prices for their goods by all that is saved in the carriage.

But some provisions are of that nature, that they will not bear a much longer carriage than from the extreme parts of his lands; and I think I have been told, that for the single article of milk, at a pint every day for every house, his tenants take from this town not much less than L. 500 *per annum*.

The soil of all kinds which is made every year by the consumption of so great a town, I have heard has been valued at L. 200 *per annum*. If this be true, the estate of Mr Charwell is so much improved in this very article; since all this is carried out upon his lands, by the back carriage of those very carts which were loaden by his tenants with provisions and other necessaries for the people.

A hundred thousand bushels of coals are necessary to supply so great a multitude with yearly fuel;

fuel ; and as these are taken out of the coal-pits of Mr Charwell, he receives a penny for every bushel ; so that this very article is an addition of L. 400 *per annum* to his revenues. And as the town and people are every year increasing, the revenues in the above-mentioned, and many other articles, are increasing in proportion.

There is now no longer any want of the family of the predecessor. The consumption of five thousand people is greater than can be made by any fifty of the greatest families in Great Britain. The tenants stand in no need of distant markets, to take off the product of their farms ; the people so near their own doors, are already more than they are able to supply ; and what is wanting at home for this purpose, is supplied from places at greater distance, at whatsoever price of carriage.

All the farmers every where near the river are now, in their turn, for an act of parliament to make it navigable, that they may have an easy carriage for their corn to so good a market. The tenants of Mr Charwell, that they may have the whole market to themselves, are almost the only persons against it. But they will not be long able to oppose it : their leases are near expiring : and as they are grown very rich, there are many other persons ready to take their farms at more than double the present rents, even though the river should be made navigable, and distant people let in to sell their provisions together with these farmers.

As for Mr Charwell himself, he is in no manner of pain lest his lands should fall in their value by the cheap carriage of provisions from distant places to this town. He knows very well, that cheapness of provisions was one great means of bringing together so great numbers, and that they must be held together by the same means. He seems to have nothing more in his thoughts, than to increase his town to such an extent, that all the country, for ten miles round about, shall be little enough to supply it. He considers, that at how great a distance soever provisions shall be brought thither, they must end at last in so much soil for his estate; and that the farmers of other lands will by this means contribute to the improvement of his own.

Clause

Clause of erection of the barony of Johnston, and of the burgh of barony of Laurencekirk, contained in his Majesty's charter, dated 27th August 1779.

— And his Majesty further considering, that the said Francis Garden hath erected a village upon the said lands, for the purpose of encouraging industry, and promoting manufactures; and that, for the advancement of these good purposes, he is willing and desirous that the said village, so far as already built, or as shall hereafter be built, within the particular bounds and limits after specified, should be erected into a free and independent burgh of barony: Therefore his Majesty, with advice and consent foresaid, for himself and his royal successors, dispones and dis-unites the said whole lands, teinds, mill, mill-lands, and others, particularly before described, from all baronies or regalities of which the same may heretofore have been part or parts; and creates, unites, erects, annexes, and incorporates, the said whole lands, teinds, mill, mill-lands, and others, particularly before described, into one whole and free barony, now and in all time coming, to be called *the barony of Johnston*; and gives, grants, and commits, to the said Francis Garden, and his foresaids, with the exception and reservation after written, full power, liberty, privilege, and jurisdiction of free barony within the bounds of the said lands; and particularly full power, to him and his foresaids, to chuse, make, create,

create, and constitute, bailies, and other officers of a baron-court, who shall have power to hold baron-courts, and exercise such jurisdiction as by law is competent: but excepting always from the barony hereby erected, the territory after described of the burgh of Laurencekirk, erected into a free and independent burgh of barony, in manner after written; over which the powers, privileges, and jurisdiction, of free barony, granted to the said Francis Garden, and his forefairs, over the other lands and subjects hereby disposed, shall no wise extend: And his Majesty, with advice and consent foresaid, hath erected, and hereby erects, the said village of Laurencekirk, so far as already built, or shall hereafter be built, upon the said lands before disposed, within the special bounds and limits after described, viz. within eight hundred and thirty-eight yards on each side of the King's highway, which at present forms the street of the said village, and runs nearly south-west and north-east from the line which bounds the lands before disposed, belonging to the said Francis Garden, on the north-east, to the line which bounds the said lands upon the south-west, which is hereby declared to be the territory of the burgh of barony after mentioned, beyond which the rights, jurisdiction, and privileges, conferred upon the inhabitants and community thereof, shall not extend, into one whole free and independent burgh of barony, to be now, and in all time hereafter, called, *the burgh of barony of LAURENCEKIRK*, with all powers,

powers, liberties, privileges, and jurisdictions whatever, pertaining and belonging, or which ought to pertain and belong, to any free and independent burgh of barony, which might be erected in Scotland since the date of the act of parliament, made in the 20th year of the reign of his Majesty George II. intitled, "An act for taking away and abolishing the heritable jurisdictions in that part of Great Britain called *Scotland*," &c.; with full power and privilege to the burgessees of said burgh to elect their own magistrates and counsellors, for the exercise of such jurisdiction as is by law competent to such magistrates, and for the due and regular administration of such common good as may pertain and belong to the said community, in all time coming: And for the better regulating the administration and police of the said burgh of barony, it is hereby declared, That the magistracy shall consist of *one bailie*, who shall have the legal and usual jurisdiction: That the administration of any common good which may belong to the burgh, shall be committed to *four counsellors* jointly with the said bailie, any three of them to be a quorum; with power to the said bailie and counsellors, and their quorum, to make such by-laws and regulations as are consistent with the public law of the realm, and as may be conducive to the establishment and preservation of good order; and to the advancement and prosperity of the burgh. — That all the inhabitants within the territory of the burgh before described, being

being of lawful age, and having right by feu or lease of one hundred years to a house and garden-ground, shall have the right of burgeses, and be intitled to vote at the elections, and to be elected to the offices of magistrates or counsellors; but under the following provisions, viz. That no person shall be intitled to vote at elections, or to be chosen as a bailie, though having right as aforesaid, who is not a *resident burges*; — That the first election shall be on the first Wednesday of June next, and every future election shall be *triennial*, on the first Wednesday of June; the hour of meeting being eleven o'clock forenoon. — And his Majesty, with advice and consent aforesaid, gives full power and liberty to the said burgh of barony, and the administrators of the said community, of keeping and holding one *weekly market* within the said burgh upon *Thursday* each week; as also of holding one free *annual fair* upon any part within the territory of the said burgh of barony, to begin upon the first *Wednesday* of the month of November yearly, and to continue for three days successively; with power to the said magistrates and counsellors, and their successors in office, to collect, levy, and intromit with, the tolls and customs, and other duties, of the said weekly markets and free fairs, and to apply the same for the necessary expences of maintaining peace and good order during the said markets and fairs, or otherwise for the good and benefit of the community.

